

# Christian Reflector.

Vol. 2.—No. 10.

WORCESTER, (MASS.) FRIDAY, MARCH 8, 1839.

CYRUS P. GROSVENOR, Editor.

## THE CHRISTIAN REFLECTOR

IS PUBLISHED EVERY FRIDAY.  
By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination, at Two Dollars a year, payable always in advance. For Twenty Dollars paid by one hand, eleven copies; and for Thirty-six Dollars so paid, twenty-one copies. The paper will be sent to subscribers by mail, unless otherwise ordered.

A few advertisements of a general character will be admitted at the usual rates.  
All Communications, Postage Paid, will be attended to.

PRINTED BY  
S. H. COLTON & H. J. HOWLAND.

For the Christian Reflector.

Beaver, Beaver County, Pa.  
Feb. 15, 1839.

REV. CYRUS P. GROSVENOR:

Dear Brother,—Although a stranger, permit me to be heard through your paper. The command of God is to "preach the Gospel to every creature." Multitudes are professedly laboring to fulfill this command. Among them are found those who believe it wrong to sanction those who buy and sell and hold men as property, as fellow Christian laborers in this work. Myself and associates are among this last mentioned number. We bless God when Christ is preached even by slave-holders, but we mourn when our beloved brethren are denied the blessing which Christ died to give even to them, and we cannot consent to receive into church fellowship those who not only rob this class of their liberty, but of their Bibles. We do not say that all who differ from us are of the devil, but we do think that those who refuse to "remember those in bonds as bound with them," who neglect to "open their mouths for the dumb," are acting upon a principle of expediency no where recognized in the Bible. Indeed, we think the withering curse of heaven is resting upon the Bap. Churches in consequence of their sustaining slavery. We think that the spread of the Gospel in other lands as well as at home, is retarded by this compromising with and sustaining slave-holders. From some acquaintance in various parts of the U. States, we are of the opinion that there are many whose views harmonize with our own. We desire to see more concentration of action among these friends of truth.

In view of this state of things, we have thought proper to organize a society for the establishment of a Manual Labor Institution at some accessible point in the United States, where those who wish can be educated for the service of God. The Institution to be under the instructions of a Faculty able to train young men and women in such a manner as with the blessing of God to prepare them to labor exclusively for the promotion of holiness in the world. We hope that there are men among our brethren in the Eastern States able and willing to fill so important a station. We think the Institution should be located near the Ohio river. The access to it would be easy. From the East by the Canal and Rail Road, from Philadelphia and New York. From the North by the Canal from Erie and Cleveland on Lake Erie, to this place (the most northern point on the Ohio River). From the South and West by the Ohio River. The influence of such an institution is greatly needed in the region of country above named. The great lack of common school Teachers in Virginia, Kentucky, Ohio, and Pennsylvania, can only be realized by those of us who have seen the wants of the people. An enterprising young man or woman with what in New England or New York, would be called a common School Education, might by teaching twelve or sixteen weeks, support themselves during the remainder of the year at the Institution. Within fifty miles, of where I am now sitting, two hundred young gentlemen and ladies might find employment four months of each year, teaching common schools. A young man at my side receives \$20 per month for teaching a common country school the present winter. The school near my residence is taught by two men who receive \$58 per month, and neither Geography, English Grammar, or Arithmetic, is taught by them, unless at extra schools in the evening. Many are praying for a better state of things.

The expense of living is cheap. A table ensuring health and mental vigor, might be furnished at 75 cents per week, if not less. More young persons are ready to enter such an Institution than could be accommodated. From three to five hundred might be collected within three years. Before the first class could graduate, the colored bondmen of Kentucky, Virginia, and Maryland, in view of connection with their new white masters be anxious to receive them, while the more Southern and Western States will greatly need their consecrated efforts.

Does not God require that such an Institution should be established immediately? Is there not piety, zeal, and action, sufficient among those who love our Lord Jesus Christ and his despised poor, to carry forward so glorious a work? A few of us in this part of the west have begun to act. Our agent will during the Summer, with God's permission visit New England. He will place before you more fully the plan; ask advice, men and money. Will not our brethren in that region, who have had more experience, than ourselves, who feel the claims of God, and woes of a perishing world, take the work into their own hands, and in God's name hasten to this moral battle field? We have fought some severe battles alone, with God's blessing we have overcome in part. Many forsake us when we attempt to throw off the monster of slavery. Yet nothing daunted we stand. We intend to keep the field. Now and then God's pointed arrows (we use no other) strike down one of our foes, and after a little struggling he is converted into a friend. I think if a reinforcement could soon come to our aid the enemy would flee. If none of you can come to our aid, and if our enemies increase ten fold, we have no idea of giving a single inch. But I am admonished, a wiser than I has said "take heed lest he fall."

In conclusion, permit me to say to numerous relatives and acquaintances in Massachusetts (the state of my nativity) that any communication addressed to this place would be gratefully received.

Your Brother in the Gospel of Christ.  
ABEL BROWN, Jr., Agent  
of Western Pa. B. H. Mission Society.

## THE CRESCENT PHENOMENON.

In the Reflector of Sept. 21, 1838, is a request, that some one will furnish an explanation of a phenomenon which occurred during an eclipse of the sun. The phenomenon is this: "As the moon is passing over the face of the sun, and begins perceptibly to diminish the effulgence of the great luminary, the shadows of the leaves of trees take the form of crescents, and represent with accuracy the eclipse, during its increase and decrease." This phenomenon can be explained in a satisfactory manner, if it can be proved that the shadow is affected by the shape of the luminary. Take a candle, and hold a straight stick perpendicularly between it, and the side of the room, and the shadow is wider, and better defined, than if the stick were held horizontally. This is occasioned by the blaze of the candle being larger one way than the other, and proves, that shadows are affected by the shape of the luminary.

If the luminary were at an infinite distance, a shadow could not be affected by it, but would be of the same shape, and size, of the opaque body causing the shadow. But as the sun is an immense body, and limited as to distance, and forming an angle of more than half a degree, or one foot in one hundred and seven, it is apparent that a shadow will be affected by its shape; as all shadows are defined, by the rays emanating from the extremities of the luminous body. So, if the sun is obscured by the moon, so that it forms a perpendicular crescent, the shadow of a straight body would be curved the other way; the shadow of an opaque crescent, standing the same way would be somewhat straightened; and an inverted crescent, would cast a shadow more crooked than the body itself: consequently, leaves might appear curved, and the appearance of other things being greatly altered, without any breaking of the laws of nature, so that "WHATEVER WE SEE, IF WE BUT TURN OUR EYES TO NATURE'S BOOK, IT'S WRITTEN THERE." Middlefield Mass. A. E.

[We thank "A. E." for his ingenious explanation of the phenomenon of "the crescent shadows." His method is simple and popular rather than "philosophical," and is, therefore, better adapted to the capacity of such as have not been trained in the school of triangles, and circles, radii chords, secants and tangents. This writer is, however, able, undoubtedly, to furnish a strictly philosophical solution of the problem, inasmuch as he has, in this instance, recognised the truths essential to such solution, which truths "E." of the New Orleans Observer seems to have lost sight of; viz. that the sun is at a definite and known distance, not "at an indefinite distance," and has magnitude and a known diameter, and is not a mere "point" infinitely small, or not to be measured. Now it may be demonstrated on a diagram with mathematical exactness, how the rays of light, which proceed from every part of the luminous crescent of the sun partially obscured by the intervening moon and fall around the shadow of a leaf, cross at the leaf, and consequently must form that shadow into a corresponding crescent. The following experiment will present the solution to the eye better than a diagram. At one end of a hall or large room, draw with chalk a crescent on a board facing the opposite end of the hall or room, and drive twelve to fifty small nails into the board in the outward lines of the crescent. To these nails attach as many threads, of the length of the room. Place another board at the opposite side of the room. Near the latter board, and of course between the two boards, erect a ball, or a round or oval plate, facing the boards, in other words, parallel to them. Then extend the threads, fastened, as before stated, at one end, to the opposite board, crossing them as they pass the intervening ball or plate. These threads, if severally fastened to nails, and the nails driven into the last mentioned board, will mark an inverted crescent on this board. But for the present, we have neither time nor room for more on this "phenomenon."

No Reformation by Degrees.—Dr. Johnson, in his Parliamentary Debates, has put the following anecdote into the mouth of Lord Bathurst, as illustrative of the only way by which effectual reformation from intemperance can be accomplished. It refers to a celebrated pedestrian of the last century, named Webb. This man was remarkable for vigor, both of mind and body, and lived wholly on water for his drink, and chiefly on vegetables for his other sustenance. He was one day recommending his regimen to one of his friends accustomed to the use of wine and spirits, and urging him, with great earnestness, to quit the course of luxury, by which his health and his intellects would equally be destroyed. The gentleman appeared convinced, and told him he would conform to his counsel; he thought, however, that he could not change his course of life at once, but would leave off strong liquors by degrees. "By degrees!" exclaimed Webb with indignation. "If you should unhappily fall into the fire, would you caution your servants not to pull you out but by degrees?" Webb was right; this "reformation by degrees," has precipitated many an unhappy being into everlasting perdition.

## HEAVENLY CONTEMPLATION.

Extracts from the Sanbury (Georgia.) Baptist Association.

CONCLUDED.

Heavenly contemplation greatly influences us to seek the salvation of our fellows. In few respects does the inconsistency of Christians more appear, than in their apathy respecting the spiritual good of men. Their whole deportment conflicts with their professions. Our previous remarks may somewhat account for this, inasmuch as this apathy necessarily be in proportion to the extent of their sinfulness and of a worldly influence over their minds. No one can truly seek the religious welfare of others, unless impelled so to do by a holy heart; nor can it be done without some degree of worldly sacrifice. We do not say that another can in no case benefit a soul. That would not accord with fact. They may be willing, and perhaps manifest some little preference, that a good influence may secondarily accompany their efforts for earth, and thus incidentally do good. In all this they may be wholly engrossed with earthly affairs, very slow to make sacrifices, and not peculiarly sensitive respecting the extent of their conformity to Christ. But we do say, that none save holy, spiritually minded, and in some degree self-denying men, really seek the spiritual good of their fellows. It is useless to plead the worth and danger of souls to one, whose thoughts are occupied, and whose heart is ruled by things temporal. To such an one there is no lack of excuse—"he is not his brother's keeper," or "God will provide for his own"—or "it is his place to get and not to do good." He has no time to spare and no more money than may suffice to gratify his pride or pauper his appetite; it may be not enough to satiate his craving for earth. So far as he is concerned, not another sinner would be converted, nor another immortal soul be admitted to life everlasting. Still, he professes to be a Christian. He may be so, for there are some who are to be saved, "so as by fire." Assuredly, however, he does not often contemplate his eternal life, or he would conduct differently.

It is a pleasure even for a partially sanctified man, to turn from so melancholy an instance of inconsistency, and witness those who drink occasionally at least at a different point.

Those who habitually reflect upon their interest in Heaven, we have seen, under a holy, spiritual influence. They thus escape much of the power of the world and of unholy hearts, as obstructions to religious effort. In their contemplations, they so much dwell upon the purity and goodness of God, the love and sacrifice of Christ, the holiness and reverence of Angels, the delightful service of glorified spirits, and the happiness of all holy beings, that but one thought and one feeling of earth remains—solicitude for the good of those they love. They often, in retirement, meditate upon all this, until their hearts, moulded into conformity to the spirit of Christ and of Heaven, can contain no more. With moistened eye and quivering lip, they bow to the Father of Spirits and pray. Such prayer the hypocrite and the worldly professor never made. Such prayer it is, as God approves. At that throne of grace, in view of Heaven, a father sues, a mother entreates, a bosom-companion pleads, a brother and sister implore, and there too a child appears and craves the grace of God for parents loved. While here they supplicate eternal life for such, they add, "thy kingdom come: thy will be done on earth as it is in Heaven." Such is the spirit of Heaven. It greatly rejoices when men are converted unto God and his service. Whatever action this feeling may originate among purely spiritual beings, it certainly induces holy men, in this probationary state, most earnestly to seek the piety and eternal happiness of their fellows. Their solicitude very naturally first manifests itself for some near and dear connexion; but there is no bound to these Heaven-born emotions, save the limits of their own nature, or the religious wants of the world. Hence their heartfelt prayer, and as they pray, they seek some instrumentality, through which, and upon which, they may implore the divine blessing. They are not inclined to ask, with how little effort for souls they may themselves be safe, but how much they may be allowed to perform that their fellow men may be cheered with salvation. They trifle not their energies in complaints against the best known ways of doing good, with a God does not command this, and will not frown us from his presence if we neglect that. Their hearts are ready—they are even now on the alert to bespeak the first best means of saving souls, and they rejoice that God has directed men to so good a way as that they meet. For them it is sufficient that the head of the Church and the Lord of the harvest will allow them to smile, and has even kindly promised to smile upon and bless their feeble effort.

"He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bearing his sheaves with him," is sufficient to nerve them for all the effort requisite. It is not the feared wrath of God that bids them to action; the spirit of Heaven which they breathe so freely while wrapt in contemplating its glories, inspired them with the desire thus to act. The approving smile of God has fixed their purpose. Hence, a motto peculiar to themselves; "be first right, then onward, and yield to no obstruction." Here, you see, is no constraint. They enter and continue this service as freely as they breathe the air. It is a part of their being. No more is it the fitful action of a suddenly excited passion, or an ill regulated imagination. They have calmly contemplated their eternal life, and so intently thought of the bliss of those who enter Heaven, and the consequent eternal loss of those excluded thence, that but one

infinitely important object appears—to save men's souls. They therefore deliberately and perseveringly continue to apply such means, as God may be supposed to bless.

It is a kind of Heavenly satisfaction we experience in witnessing the efforts of such Christians. It all appears so easy—so much like what we think the spirit of Heaven. It so vividly reminds one of his Divine Master, "who went about doing good." It matters not much how the field is divided, nor which to which is apportioned. Nor is it of consequence in what particular form we labor, nor what it be named, so that the work be done, and that in the best known way, though it may appear some what imperfect. The object is, to rear the standard of the cross and hither allure the Divine spirit they all pray and labor, but each in his appropriate sphere. One holds religious conversation with a friend, and leads him to the house of prayer and to hear the word of life; another teaches the children of the poor the "ways of pleasantness," and searches in the by-paths for those who else might never hear of Christ; and yet another claims the field of Sabbath Schools. Here appears one, with his wisdom, to bless the Schools of the Prophets; there, a second stands to sound aloud, "Behold the Lamb of God," and "come, who-soever will;" and a third bids adieu to loved ones at home, that, far away over the waters, he may bear the message of salvation, and wave the banner of the Prince of Peace; while a large multitude, in the common business of life, "let their light so shine," that men may be induced to glorify God, and are, at the same time, acquiring the means of support to this whole process of bringing sons and daughters into glory. All are actuated by the like Heavenly Spirit—all seek the same end—and like the celestial bodies, all in harmony, while each moves on and fills its appointed sphere.

Christian fail not, in our day, thus deliberately and perseveringly to seek the good of men, until they cease habitually to contemplate their own eternal life.

Were this the place we might also show that such men are more generally successful than many suppose. Men, who make no profession of personal interest in this work, are not always blind to character. They are, indeed, at times, quite attentive to the claims of Christians, and look for sincerity. If they perceive in us as much of earthly care and neglect of Heaven, as is seen in themselves, they feel that such a faith has little claim for them, that if we cannot trust the promise of a future life, then may they be freed from blame, if they fear no threat of coming wrath. But let them know, so sure as day is day, that we believe there is a God, a soul, a Heaven, and a Hell; that with this belief we love God, fear Hell, pant for Heaven, and feel solicitude for souls. Let them never doubt that we so intently contemplate the bliss of saints above, that we catch its spirit and escape the thralldom of earthly things; that we gradually, yet surely grow in grace; that we deem no sacrifice too great to rescue souls from future woe; and be assured the world will feel that is so—this is true religion. Here then we labor, their prepossession against the truth gives way, God blesses, and their souls are filled with faith and love; hence, imparting new encouragement and vigor to the spirit that first induced us to this work of saving souls.

However much some men may contradict all this, we know that others feel and act it. We much doubt whether any Christian, i. e. any one possessing "the spirit of Christ," can thus contemplate his own eternal life, without praying "thy kingdom come," and in some way making effort that it may be thus.

Heavenly contemplation enables us to anticipate and meet death with cheerfulness. It is deeply to be regretted that, in this respect, the world should convict us of so much inconsistency. We often fear death, even more than others. It is true, there is some explanation of this, for we think more upon the subject. We believe and feel more respecting the awful consequence of death to the unprepared. Still we contemplate eternal life so little, that we are worldly-minded, have little grace, and often labor more for earth than Heaven, especially a Heaven for other men. When therefore we reflect upon this subject, and when suddenly made to apprehend its near approach, it is not death merely that appears, but a change in the state of our existence, attended with the most serious and enduring results. Death is, in our minds, a closing up of our probationary course, with all its allurements to sin, and its aids to grace and Heaven. We feel that we are about to leave those objects, which have so much moulded our characters; but that the impression made upon us is to abide forever. We are soon to appear before a final Judge, and there answer for ourselves to God, and meet our sure award. There can be no appeal, no evasion, and no change. To us death is the inlet to eternity, and is attended with all its solemnities. It is death and perfect peace at the right hand of God, or death, and all the unhappiness of a spirit lost. It is at least possible we are mistaken in our characters. We have lived so far from God, with so little reference to our eternal state, that we often doubt, and not unfrequently with justice doubt, whether we are the least of Christ's—whether we shall all participate in the inheritance of the Saints. As we have devoted our lives to the attainment of wealth, honor, or pleasure, what marvel, brethren, if in this awful hour we are wretched, lost in our strife for earth, we may have lost Heaven. We think, yes, we know, those who live in the near contemplation and constant anticipation of happiness above, feel otherwise respecting death. They have long been seeking conformity to the nature and employment of that holy state. So much delight do they take in

what they feel to be its realities—so much do they partake of its spirit—so congenial are all its joys to their preferences, that there is no room to doubt their interest therein. As well might parents doubt their love to the little ones around their board. They know how they feel, and they know too that this is not the spirit of the world. However imperfect it may be, it is still the spirit of the Holy One. They daily contemplate Heaven with direct reference to the fact, that ere long, it shall be their own happy abode. So far from fearing death, their wish to live is only to serve Christ upon the earth—to use some further instrumentality to allure men to the cross. Yet, while for them "to live is Christ, to die is gain." Hence, after having lived in a delightful anticipation of their momentous change, they blench not when told, the time has near arrived. Far from it; leaning on the Lord Jesus Christ, the alone and sufficient Saviour, bringing yet more nearly and clearly eternal life in view; their heart cheers, their eye brightens, and they speak forth the praise of Him, who called and qualified them for this delightful hour. Thus they walk by faith, until death releases them from earth and consummates their bliss. Even upon their marbled remains, there still plays a smile that seems designed to say, "this can a Christian die in peace." If you would die the death of the righteous, live his life, act and always act with close reference to eternal joys.

Let us then, dear brethren, so clearly and so constantly contemplate the happiness of Heaven—that our souls may escape the control of earthly things—that we may daily increase in holiness of heart and life—that we may practically prove our love for souls, that we may anticipate, and actually meet death with a Christian's joy, and then reign with Christ forever.

From the New York Observer.

## THE MAN OF SORROWS.

Jesus Christ was "acquainted with grief." He knew what it was to be a mourner. He once stood by the grave of a beloved friend. That friend had died in his absence and been buried four days, when he arrived at his much-loved Bethany. "Where have ye laid him?" he inquired; and they led him to the grave—"Jesus wept." His grief was poignant; perhaps his sobs were audible. The scene was such that the spectators it exclaimed—"Behold, how he loved him!" O what a spectacle! The Lord of angels, a mourner at the grave of Lazarus, bedewing his grave with tears.

If in virtue of the temptations endured by our exalted High Priest, while on earth, he is now able to "succor" those that are tempted, why may we not infer, that, in virtue of the grief he experienced when a man of sorrows, he now, in his exalted state, sympathizes with the afflicted? Let it alleviate our sorrows, that we have such a sympathizing Friend, who ever liveth to sympathize with us.

O, is there not, in these reflections, consolation for the bereaved husband, or parent, the widow, the orphan? Go, mourner, go, and weep—it is not unchristian—bedew with tears the sacred spot where is "garnered" the dust of the loved and lost. But let no murmur escape thy lips; let no repining thought disturb the serenity of thy bosom. You will come away prepared to meet, with firmer resolution, the temptations of life, and with a more resigned spirit, its painful vicissitudes. The tears of pious grief are worth more than sculptured monuments. The nicely-wrought and decorated marble may attract the notice of the passer-by; and its beautiful polish and tasteful inscription may win his admiration, while he has not a single tear or sigh for him whose ashes sleep beneath. "Let me be buried,"—who does not say—"in some sequestered spot, where a few who knew and loved me, when living, shall delight to resort, and while they linger, with tearful regrets, around my grave, shall enshrine my virtues in their hearts, and consign to oblivion every weakness and every foible."

From the New York Observer.

## MR. BUCKINGHAM'S LECTURES. SECOND COURSE.

### ARABIA.

The Coral Reefs and Formations.—The coral reefs of the Red Sea are to be met with in clusters over its whole bed, and serve to render this certainly the most romantic sea in the world, or at least the most romantic of any on which my eye has ever rested, (as it has rested on a great many, since from my earliest boy hood I have followed the water as a profession;) and all that the language of poetry has said concerning rocks of coral may be vividly realised by a witness of these. The red coral worn by the ladies of many countries as an ornament, is not the same as the coral which we are speaking of, but comes from the Mediterranean; though this may be more properly called *Madrapore*; and there are at least 200 varieties of it to be met with in the waters of the Red Sea, of which it has now been certainly ascertained, that each different pattern is the product of a different class of animalcula. One species of this coral has received the name of *Vesuvius*, bearing a resemblance to that article, and sometimes applied to the same purpose, viz. to waft the air upon the countenance. Another species is termed *brain coral*, and has the appearance in its construction of the lobes and fibres of that organ; while a third and perhaps more common kind has received the name of *tree or shrub coral*, from its having branches protruding in every direction like the limbs of a tree, which sometimes extend to the distance of nearly thirty feet. The beautiful symmetry of these formations has often been a matter of surprise, but it is no more strange, that the coral animalcula should instinctively form their cells in the manner

and symmetry in which we find them, than that the bee should construct the honey-comb, or the spider his web. The thousands and millions of these little beings seize all the silicious matter found in the water, and use it in the building of their dwellings, which, being united, soon grow into the massive state in which we find them.

Owing to the washing necessary to cleanse the coral from its putrescent matter, which arises from the death of the insects when taken out of their native element, and the bleaching process, which results from this frequent cleansing, the original coloring matter becomes entirely extinct; so that by the time the specimens are brought either to England or to this country, they are of a white or dull lead color. Along the Arabian coast the reefs formed by these corals are the most frequent; and between the reefs and the shore smaller vessels may navigate, while the larger ones pursue their course through the great central channels. Soundings have been made along these walls to the depth of 200 fathoms.

Island formations.—When these reefs appear above the surface of the water, they are sought out by marine birds, who deposit their eggs upon them, and there hatch their young. They then bring to them branches of various trees and shrubs, which often contain seeds upon them; and these falling into the crevices of the rocks, take root. By the various accumulations of animal and vegetable as well as mineral substance, a soil is soon formed for them, which becomes the nucleus of a range of islands, which in progress of time by a constant accession of fresh matter, grow into fertile and verdant spots, supporting not only large trees, but animals upon their surface; and in the Mediterranean and Eastern Archipelago, hundreds of these islands are being continually formed in this manner. An anecdote will serve to illustrate this. Capt. Horsburg, who published in England that valuable work entitled, *A Guide to the East India Seas*, states the following particulars: When he was a boy of sixteen, he was wrecked with a ship's crew upon one of these reefs, which at that time was scarce above the surface of the water. All relief seemed impossible; and speedy and certain destruction appeared to await them. However they fortunately found means of escape: and he was preserved to follow the sea many years afterwards. When a man of about fifty and the commander of a ship, he chanced to anchor off the same spot, (latitude and longitude corresponding,) and found here an island covered with groves of palm trees and having antelopes and other animals bounding over it, and supporting themselves upon its rich and fertile surface. I would recommend the curious, who would pursue this subject further, Mr. Lyeil's beautiful book on Geology, where they will find the subject treated at length.

Navigation of the Red Sea.—The difficulty in navigating the Red Sea does not arise from any danger to be apprehended from the coral reefs, which may be easily discovered from the transparent nature of the water and thus avoided, but from the winds termed the *sinnam*, [Qy. monsoon] which blow one half the year in one direction, and then veer to the opposite point and blow during the remainder of the year in a contrary direction. This circumstance, together with the narrowness of the channel, will not admit of vessels tacking to advantage, so as to make much headway against the wind. It was from this cause that the fleet of Solomon, laden with gold, silver, spices, gums, apes and peacocks, was obliged to harbor for six months in the port of Ezion-Geber, on its trading voyage to Ophir, Tarshish, and the Isles. The peculiarities of the Red Sea navigation are well adapted to steam vessels, which may pursue their course independent of the winds; and the Red Sea is perhaps soon destined to become, by the introduction of steamers, the great highway between England and India. Having said thus much respecting the Red Sea, we shall next examine some of the peculiar characters of the

Persian Gulf.—The waters of the Persian Gulf differ materially from those just described in several particulars. First, the channels of two mighty rivers, the Tigris and Euphrates, empty themselves into it, and bring along with them the sediment washed from the soil of Mesopotamia; and to the distance of from seventy to a hundred miles out, the admixture of these turbid waters is distinctly visible. Hence the clear pellucid appearance of the Red Sea is altogether wanting; and moreover no reefs, nor arbors, nor clusters of coral adorn its bed. In lieu of this, however, the Persian Gulf possesses in the island Bahrein one of the most valuable pearl fisheries in the world, for small packages of which whole cargoes of other commodities are not unfrequently exchanged. These waters are infested by a race of pirates called *Wahabees*, a people, who in the beginning of the present century, carried their victorious arms over Hejaz, Lassa and part of Yemen.

Straits of Bab-el-mandel.—These straits, at the southern extremity of the Red Sea, derived their name of *Babel-mandel*, or *gate of sorrow*, from the circumstance, that anciently those who departed through them were considered as gone forever, and were accordingly mourned for by their relatives, as beings whom they never expected to see again. An Arab was once asked, why he mourned for his friends before they were dead? He replied that he deemed it far better to mourn for them as dead before their departure, for if they should by any chance happen to return, his joy would be the greater from the event being so unexpected.

Southern Coast.—By reference to the map, it will be seen, that from the southern coast of Arabia to the south pole, no land, with perhaps the exception of a few incon-

See H. to the



siderable cluster of islands, interferences. Hence, the broad surface of the ocean, when acted upon by continued winds, becomes swollen and agitated to a fearful degree; and wave after wave gathering accumulated force, sweeps with tremendous fury upon the whole coast.

**Desert of Horeb and Sinai.**—As you sail along the Red Sea, the peaks of these mountains are first observed, before any other portion of the land is discovered. They form the scene of some of the most remarkable events in the history of the world. Here formerly dwelt the Ishmaelites who traded between Syria and Egypt; here the Amalekites; here the Midianites; and hither Moses retired from Egypt to feed his father-in-law Jethro's flock. These nations were the progenitors of the Saracens, afterwards famous throughout the East, who carried their conquests as far eastward as Tartary and China, and on the west overran Africa as far as Spain, where they founded the kingdom of Grenada, and who have also earned for themselves everlasting renown in history, prophecy and romance, by the chivalric wars of the crusades.

#### ARABIA DESERTA.

This portion of the peninsula is much larger than that which has hitherto occupied our attention, but differs from it very much in respect to its general features. Arabia Deserta, as its name imports, is composed of little else than barren and arid deserts, here and there interspersed and relieved by beautiful and verdant oases, which undoubtedly appear the more beautiful from their contrast with the parched and desolate wastes by which they are on all sides environed. Some of these deserts are 500 miles in length and 50 in breadth; they are traversed in various directions by caravans. The camels, which are used in these expeditions, are found to endure the fatigues and privations incident to such desert journeys. The distance from Damascus to Bagdad is passed over by the camels in the space of thirty days. This portion of Arabia possesses but few objects to interest the traveller; and we shall therefore in our remarks upon the leading features of the country, turn to the third division which has been significantly termed

#### ARABIA FELIX.

*Felix, or happy*, is the name which has been applied to this portion of the country to contrast it with its other divisions, and not on account of any peculiar happiness belonging to its people. It comprises the southern belt of the peninsula; and, though lying between 12 and 15 degs. south latitude, is the coolest of all Arabia. Its mountains rear their summits to such heights, that they are continually covered with snow, which gives to the valleys an abundant moisture and impregnates the atmosphere with a delightful temperature. In these valleys may be found almost all the vegetable products of the globe. Rich waving fields of grain, and the greatest profusion of fruits and flowers, both indigenous and exotic, are every where to be found. This has been always the most renowned portion of Arabia from its products of gold, gums, spices and fruits, which have formed a large portion of the commodities in which it has traded with other countries.

**Manners and Customs of the People.**—The people of Arabia Deserta dwell in tents and lead a pastoral life. Those who inhabit Arabia Petraea, pass a roving, marauding sort of life, and have no fixed and settled place of abode; while the inhabitants of Arabia Felix possess large cities and towns, and differ more widely from the other Arabs than oftentimes the people of two distinct countries differ from each other. The Arabs of the desert are subdivided into various tribes, and preserve all the ancient names of their families, which are handed down with all the scrupulous care of the earliest practice in this respect. They are extremely fond of tracing out their genealogy, and claiming great antiquity of lineage. Their tribes contain from five to fifty thousand horsemen, which could at any time be brought by them into the field; and their youth are taught to perform all their equestrian evolutions from very infancy. One primitive peculiarity which still characterises the desert Arabs is the fact that they enjoy a communion of property. Every man owns the horse he rides and its accoutrements, his tent and utensils, his wife and children; but all besides, belongs to his tribe. Their flocks and herds, their camels and horses are common property. The elders of the tribes consult together in the spring season of the year, and determine which animals are fit for market. The number selected are placed in charge of a caravan, and sold in the towns and cities. But no money is brought back. The produce of the sales is converted into such articles as are used by the tribes, which are brought in return to be distributed to each according to his need. An abundance is thus always secured to every member of the tribe; and no one has any motive to take anything from his neighbor while his wants can be supplied from the common stock. In this way much of the jarring and enmity and discord and arbitration of other countries is saved; and the desert Arabs pass happy and contented lives, have sufficient for all their wants, and avoid the troubles and vexations which draw so largely upon the patience and endurance of more civilized communities.

**Camels and Dromedaries.**—A very general mistake is made in regard to the difference between these two species of animals. Full nine-tenths of these have but one hump. They are capable of carrying 800 pounds burden, and can endure both heat and abstinence better than any other creature in the world. When they feed, they are satisfied with the most meagre fare, and that even in scanty portions. The Arabian Horse.—The horse of Arabia is celebrated all over the world. It is the fleetest, handsomest and most docile animal in existence. Perhaps the description given by Job of the horse of his time, may better apply to the Arab horse of the present day, than any which we could ourselves frame. The food given by the Arabs to their horses is usually date fruit made into a kind of paste, with the stones of it ground

into meal. The attempt to preserve these horses in foreign countries in their natural spirit and beauty, has proved unsuccessful, from the practice of having them fed on grain, and from their being allowed many luxuries, the very absence of which, have tended to give them their enviable qualities.

**Disposition of the Arabs.**—It is a very general impression that the Arabs of the desert are a plundering, marauding, murderous sort of banditti; but this character they by no means deserve. There are, undoubtedly, good and bad among them as among all nations; but the acts for which they have been stigmatised, have been called forth in a measure by the treatment which they have received. Their large flocks and herds depend upon pasture for their support; and when others invade their territories and rob them of this, they then demand redress, and if refused, seek it at the edge of the sword, thus acting upon the same policy as more civilized nations often do, when they make reprisals.

TO BE CONTINUED.

#### From the Baptist Missionary Magazine. JOURNAL OF MR. BRONSON. Tour among the Singphos.

Our readers generally are aware that Mr. B. has been designated to labor among the Singphos. They constitute, one of the largest and most powerful tribes in Upper Assam, extending far eastward toward China, and south-eastward along the Irawadi towards Burmah. By some they are said to be of the same race with the Kakhyns and Karens. (See pp. 270 and 298, last vol.) In proceeding from Sadiya to their villages, it was necessary to descend the Brahmaputra, two or three days, to the mouth of the Buri Dihing, which rises to the south-east of Sadiya, among the Singpho hills.

March 6, 1838. Having commended myself and family to the care of a kind Providence, I started in company with C. A. Bruce, Esq., on a short tour into the Singpho country. My object will be, to make what observations I can upon the character, language, and condition of this numerous and long neglected people. I take also the outlines of some elementary books which I have prepared in order to satisfy myself more fully as to the language now actually spoken by them. The morning was rendered very unpleasant by tremendous showers of rain, that fell without cessation. At seven o'clock we pushed from the shore, and soon reached Siquar, a small village of Asamese and Khamtis, on the north bank of the river. My heart is oppressed with an almost insupportable burden, and my tears flow afresh, as I pass the lonely spot where my dear brother closed his earthly career. Why could not the dearest wish of his heart have been granted? How happy should we have been in commencing this tour together! But he is gone, and I am left to undertake alone what we have so often unitedly contemplated.

At three o'clock, P. M., passed the mouth of the Dibang. A large island is at its mouth. Soon after, we passed the mouth of the Dihing. These rivers flow from the Abor hills, which rise to a lofty height, and render the scenery truly interesting. Passed several rivers this afternoon; the most important of which are the Lali, and Gile, on the north bank, flowing from the Abor mountains. At sunset, lay at Haugman's Point, so called from its being the spot where four Singphos were hanged a few years since. They were executed for the murder of a company of native merchants, who were proceeding to Calcutta with a large sum of money, elephant's teeth, &c. They stopped here for the night, and were treacherously murdered by these Singphos; who were afterwards executed upon the spot where their crime was committed.

We have pitched our tent, taken our hastily prepared meal, and bowed around the throne of mercy, to seek Divine protection. A large fire blazes at the door of our tent, around which the shivering boatmen are gathered, to shield themselves from the chilling north-wester. That rages without. Enjoyed unusual satisfaction in commending myself and family to the care of God, and in begging his direction in these introductory efforts for the spiritual welfare of this perishing people.

7. During the night, experienced a most furious north-wester; was awakened by the tent rope, sticks, and sand, flying into my face, and nearly suffocating me. The tent went to the mercy of the winds, while the boatmen were laboring to keep the boats from being sunk by the violence of the waves. No material injury, however, was sustained. At eight started again, and soon reached the Buri Suti, a branch leading to several villages, and uniting again with the Brahmaputra. It affords a convenient passage for boats during the mighty swell of the river in the rains. It has been a pleasant day, and we are to-night moored near the Diburu mukh.

8. Rose refreshed, and started at eight, with a fine sun. Passed several boats proceeding to Sadiya. Were obliged to lie to, at nine, P. M. on account of the high wind. At worship, sang the beautiful and affecting hymn, "Lovest thou me?" A fine, cloudless evening.

**Entrance of the Buri Dihing—Miris; their religious faith.**

9. Started early; soon met a dak boat, which afforded an opportunity of sending letters back to Sadiya. At eleven, entered the Buri Dihing. It is a fine stream for the navigation of small boats, and on either side, except where small patches have been cultivated, is covered with dense wood jungle. In the rains, large boats can ascend to a considerable distance. Soon came to a Co-sari village, on the south bank of the river, extending a considerable distance. It is in agitation to make it the military head quarters of Assam; if so it will become a place of considerable importance. The chiefs showed us every attention.

Lay to for the night at a Miri village. The people were very kind, and brought us a fine supply of wood. Several of the head men visited us; and finding that they understood Assamese, I conversed with them upon religious subjects. They told me that they had no priests of their own, but listen-

ed to the Asamese priests. They believed that there is but one God, who made all things. They said that when they go to hunt, or sow their seed, they pray to him, and he gives them success; that if they do wickedly, they shall fall into hell, but if they do right they shall go to heaven. Upon my inquiring about their ideas of right and wrong, they said, that not to obey God, not to praise him—to steal, and to cut one another in pieces, is wicked; that the contrary is right. I told them that their sacred books were not true; that another book was true, which told us that the hearts of all men are bad—that Jesus alone could save them—that he had given his own body to be cut and bruised, and slain to save them. I told them that we felt very sorry for them because they could not read this good book; and that I had left my father and mother, and friends, and come over the great waters, to teach them and their children. They said it was very well, and that they were poor and ignorant because they had no books.

They are a mild and inoffensive tribe. The only barrier to missionary operations among them, seems to be their love of a wandering life. Yet they might undoubtedly, under proper influence, be gathered into companies and instructed.

10. Arose early, and passed a long way up the river. The eye meets almost continually with small clearings, where the poppy is cultivated. The people sell much of their opium, but are realizing the sad effects of its free use among themselves. Stopped at night near a small Miri village, and gave the men orders to rest the following day, it being the Sabbath.

11. Sabbath. Was awakened by the matin song of the jungle birds. The sun had arisen in his strength and majesty, while scarce a cloud darkened the broad blue expanse over our heads. The boatmen appeared in their best, probably from respect to us. All was as quiet and peaceful as on any Sabbath at home.

At half past 10, A. M., met Mr. worship under the tent. Read "Paley on Sabbatical Institutions," also, on "Prayer, in imitation of Christ." It was a happy, cheering thought, that we were worshipping with many Christians, in this and our own country, and that our heavenly Father would bless us as readily in this lonely jungle, as in the congregation of the saints. The day has been one of some enjoyment, though I deeply feel the loss of Christian society.

**Cosaris—Asamese and Dewanio villages.**  
12. Early this morning a party of Cosaris came, bringing a present, to make their *salam*, and see the white faces, which is to them no small novelty. They are the remains of a once considerable tribe, once speaking a language distinct from the Asamese. This company had lost their native language, and could only speak Asamese. They are a noble looking tribe, and make valuable servants.

13. The river is very circuitous. Came to Moduskul, an Asamese village, on the north bank.

14. At 10 o'clock came to a small Miri village. At 12 arrived at Siyanga mukh, (mouth,) where is a small tea plantation. It is the first high spot of ground I have seen for days. Here is a fine situation for a small village. Near by is a Dewanio village. The loneliness that I have felt during the voyage, is now in part dissipated by the great number of people continually passing up and down, in the traffic of salt, produce, &c. At 2 o'clock came to Pandiwar, an Asamese village. Country around fertile and pleasant. At 4 reached Tinglai mukh.

**Tipling—Fakirs—Jaipur.**

15. Met Mr. Bruce's return boats, affording me an opportunity of sending letters to Sadiya. The river now flows in a straiter channel, and the scenery is becoming more and more beautiful. At 3 o'clock reached Tipling, a considerable village of Dewanios and Singphos. A military force formerly occupied the ground. We found a comfortable retreat for the night in the bungalow left vacant by the commanding officer. This is a land of plenty—ducks, I ana, or about 3 cents each; hogs, goats, cows and buffaloes abound. Yet it is often a most difficult thing to induce the inhabitants to part with them for any price.

Here I had an opportunity of testing the correctness of some of the words in my Singpho vocabulary. Found them more nearly correct than I had expected. If what I have seen of these villagers be a specimen of the Dewanios as a body, they are rather an interesting people. They will be of essential use to me in acquiring the Singpho, as they understand this and the Asamese, and are extensively scattered over the country, so that their services are at all times available.

16. Rose early and took a ramble about the village. It is quite large, although it has only been settled three years. They inform me the land is at times overflowed. Here is a fine place for a Singpho school. Building materials are plenty, except grass, which must be brought from Jaipur. In conversation with the head men of the village, was again told that the Singphos have no name for the Supreme Being; that they have no priests; that they burn buffaloes, hogs, &c., to nuts; but that all understand the Khamti or Burman name for God. This place is by land only three days from Sadiya, and a half day from Jaipur. Oh that the blessed gospel may be speedily introduced among this people! While I was reflecting upon their condition, and that I was the first person that had ever visited them, to tell them of Jesus, I felt an unusual strength of desire to make known to them something of the love breathed for them in the gospel. But, alas! I can as yet only stammer a few sentences to them. May God give his own truth success!

At 12 o'clock reached Bagh Mora, a village recently settled on the east side of the river. Here are about fifteen persons called fakirs. They speak Singpho, Khamti, and some Asamese. They say that after three days' journey eastward, are large villages of their own people. They exhibited much industry. At looms, quite superior to any I have before seen in this country, the women were weaving a beautiful striped cotton cloth

much resembling gingham, while the men were cultivating the fields, or cutting away the jungle. I hardly know whether to class them with the Singphos or Khamtis.

At 2 o'clock came to another Dewanio village. At 6 reached Jaipur. We were met by Capt. Hannay, who gave us a warm welcome. The place is yet new. The bank is high and affords plenty of room for a large station. The new houses give it a pleasant aspect, and when the lines are built, it will appear well.

TO BE CONTINUED.

#### EXTRACT,

From a discourse preached Oct. 2, 1838, by Rev. Levi Packard of Spencer, at the funeral of the Rev. Augustus B. Reid, late of Ware.

It is more than twelve years since Mr. Reid commenced the labors of the ministry in this place.

For several years his health has declined. Friends have marked his growing debility and feared that he was speeding his course to the grave. Their fears have been realized. Flesh and strength wasted till it seemed there was no more to waste. Nature sunk, and the spirit departed.

Mr. Reid loved the great truths respecting the government and providence of God. He loved the soul doctrines of the gospel. He regarded any departure from them either in the churches or ministry, dangerous to the interests of Zion. He loved those truths unto the end. They were his support and consolation, when heart and flesh failed. Of raptures he talked not. Of a sweet reliance on God his soul could boast. His were the comforts of a hope "which entereth into that within the veil." In his sickness and death he honored God. He glorified his name. If we cannot say he was a perfect man, we can say, his end was peace.

This subject teaches us to tender consolation to the afflicted friends. This consolation I tender to the bereaved partner of the deceased. You, my friend, have received a new name. That name is widow. It is not a name of minor significance. So we shall conclude, if we take the Bible for our guide. It is a name, that tells much of the condition of her to whom it is applied. To say, she is a widow, is to refer to her loneliness, her bereavement, her double cares, and to a thousand nameless ingredients, that commingle in her bitter cup. This name is given you by the appointment of God. Your husband died in God's time.

And when would you have him die, if not in this time? Be not discouraged. Sink not down in grief and despondency. Place your confidence in God. Trust him, who has promised to be the widow's friend. Commit your children to him who will be a father to the fatherless. And to you, my little friends, who to-day will look upon a father's opened grave, let me say, think of God. Love him in Christ, and he will be better than an earthly father. Give your hearts to God now in the morning of your days, and he will be your unfailing friend. His care for you will never cease. And next to God, confide in your bereaved mother. She is the last earthly friend that will forsake you. In health, in sickness, in affluence, in want, her friendship will be alike true. Never disregard her wishes; never set light by her counsels. "Honor thy father and thy mother" is one of the commands of God. This command was written on tables of stone, by the finger of God. No command of God possesses more authority than this. Think not that you are released from this command, because you have no living father to honor. You have a mother. The command of God, is, that you honor that mother. "Children obey your parents in the Lord; for this is right." Think not that you are released from obligations to obedience, because you have but one parent to obey. Obey that one parent, is the command of God. I will say particularly to these little sons,—when you shall become a few years older, you will be liable to consider yourselves too near manhood to be governed by the authority of a widowed mother, too wise to be restrained by her admonitions. Be slow to come to such conclusions. The Bible is a safe guide on this subject. Honor your mother. You have no earthly friend like her. There too, is the command of God. As long as you remember the scenes of this day; as long as you remember that coffin; as long as you would honor the memory of a departed father, remember this exhortation of your father's friend; honor and obey your mother. Never trample upon her authority; never disregard her wishes; never trifle with her solicitude for your welfare.

\* Mr. Reid left a wife and five children, two daughters and three sons. He had previously committed two children to the grave.

**MELANCHOLY DISASTER.**—The Plattsburg, N. Y. Republican, of the 2d inst. contains an account of one of the most melancholy and heart-rending accidents that it has ever fallen to our lot to record.

Mr. Andrew Otis, a respectable inhabitant of Saranac, and his wife left their dwelling in the early part of the evening, to attend a religious meeting, about a mile and a half distant—leaving their children, four in number, (the oldest between 12 and 13, and the youngest about 3 years) at home.

During the absence of the parents, and after the children had retired, the house took fire; and before it was discovered by the neighbors, it had made such progress as to render all attempts to extinguish it, or to save the sleeping children utterly fruitless. The wretched parents arrived only in time to witness the smouldering ruins of their late happy dwelling, in the midst of which lay the blackened and disfigured bodies of their little family.

It is estimated that not less than 15,000 persons have been added to the Baptist and Methodist churches in Kentucky, within the last twelve months. Revivals have been very numerous, extensive, and powerful.

#### Gospel Witness.

We can not avoid asking a question here. How many of all these converts were converted from the sin of oppression?

NEW HAVEN, Feb. 21, 1839.

Sir—If the following statement confirmation of the facts stated in a letter of Mr. Hayes, from Barbadoes, published a few days since, may in any way subserve the cause of truth and righteousness, it is at your disposal. It was communicated to me by the senior partner of one of the most extensive shipping houses in this city connected with the West India trade.

A Mr. Jackson, a planter from St. Vincent's, has been in this city within a few days, and says that the emancipation of the slaves on that island works extremely well; and that his plantation produces more, and yields a larger profit than it has ever done before. The emancipated slaves now do in eight hours what was before considered a two days' task, and he pays the laborers a dollar a day.

Mr. Jackson farther states that he, and a Mr. Nelson of Trinidad, with another gentleman from the same islands, have been to Washington and conferred with Mr. Calhoun and Mr. Clay, to endeavor to concert some plan to get colored laborers from this country to emigrate to those islands, as there is a great want of hands. They offer one dollar a day for every able bodied hand. The gentlemen at Washington were pleased with the idea of thus disposing of the free blacks at the south, and would encourage their efforts to induce that class to emigrate. Mr. Calhoun remarked that it was the most feasible plan of colonizing the free blacks that had ever been suggested to him.

This is the amount of my information, and it comes in so direct a channel as leaves no room to doubt its correctness. What our southern champions of slavery will now say to this direct testimony from their brother planters of the West Indies, of the practicability and safety of immediate emancipation remains to be seen.

Truly yours, AMOS TOWNSEND, JR.

From the Boston Patriot.

**THE PRESIDENT'S MESSAGE.**—We have received at length, the decision of the President of the United States, in relation to the military movements on the eastern frontier, in the form of a message to Congress. The message does not call for the adoption of any specific measure by Congress; but merely announces the course which the Executive has taken, and the view which he has taken of the matter in controversy. He denies the existence of any agreement, by which Great Britain is entitled to exercise exclusive jurisdiction over the disputed territory, and at the same time denies the right of Maine, to maintain a military occupation of that territory. He has accordingly recommended to the Governor of Maine, that the military force which he has called out, and marched thither, be voluntarily and peaceably disbanded, and that the agents of the Province of New Brunswick be promptly released; and has expressed to the British Minister a confident expectation that the agents of Maine will also be promptly released. He says, moreover, that if the authorities of New Brunswick should attempt to enforce, by a military occupation, the claim which they have set up, of exclusive jurisdiction over the disputed territory, he shall feel bound to consider the contingency provided by the constitution, as having occurred, in which a State has the right to call for the aid of the federal government to repel invasion,—meaning, we suppose, that he will consider it an invasion. This advice is all very good, and we hope it will be complied with.

After the message and documents were read, Mr. Buchanan made some remarks, expressing the surprise he felt at the doctrine advanced by Sir John Harvey. He was anxious to avoid war, but said that if that officer persisted in his views there could be no alternative left. He moved to refer the documents to the Committee on Foreign Relations.

Mr. Webster viewed the subject as one deserving the undivided attention of the Senate. With regard to the right to the Territory, being in the United States, he did not consider it a debatable question—this was clear and conclusive. This matter should long since have been settled. If it was the intention of the Chairman of Foreign Relations to bring forward any measure to sustain the right of the Government and of Maine, he would give an earnest of his disposition to do what became the honor of his country. He desired at the same time to prevent if possible hostilities between nations bound together by every common tie of interest, of kindred and of language.

Mr. Davis also sustained the right of the United States to the disputed territory, but hoped the matter would be amicably settled, though every body must perceive that the two countries could not long remain as they were without coming to the conflict. If Great Britain were to cede, she thought what never could, and never would be done!

Mr. Clay hoped the calamity of war might be averted. He spoke in terms of praise of the modest and pacific bearing of the President's message in relation to the matters in dispute; but said he had no doubt of the validity of our claim, and could not see even the color of right which Great Britain could put up. When after pacific overtures were exhausted, and diplomacy could do no more, he would rally to the support of Maine as soon as he would if Kentucky were threatened. He could not consent, however, that any one State should take the war-making power in its own hand, and embroil us with a foreign foe. He thought it would have been better if Maine had consulted the General Government, and let the move come from that source.

#### CONGRESS.

Senator Morris has replied to the proslavery speech of Mr. Clay. Mr. Giddings, a new member from Ohio, has roughly handled the "delicate subject," in the debate on a bill to erect a free bridge in the District over the Potomac. He was put down by the Speaker. Mr. G. is an officer of the Ohio Anti-Slavery Society. On the last petition day, hundreds of freedom's memorials were buried alive, as usual. They shall yet have a glorious resurrection! On the 11th inst. Mr. Slade offered the following preamble and resolutions.

Whereas, on the 30th day of January, in the year of our Lord one thousand eight hundred and thirty-nine, there were driven by the doors of the capitol of the United States, in view of members of both houses of Congress, thirty men chained and handcuffed together, with twenty women and children; and whereas there are circumstances which justify a strong suspicion that it was for no offence against the laws of the United States, or any of the States, that said men, women and children were chained, hand-cuffed and driven as aforesaid: Therefore

Resolved, That a committee of seven members of this House be forthwith appointed to inquire and report:

1. The authority under which the said men, women and children were thus chained, hand-cuffed and driven as aforesaid: 2. Whether they were charged with the commission of crimes, and by what tribunal convicted: and

3. Whether the persons who chained, hand-cuffed, and drove the said men, women and children were officers of the United States duly authorized to have the custody of criminals within the District of Columbia; and if so, whether they were committed to the common jail of said District for trial, or to the penitentiary thereof for punishment.

Resolved, That said committee be authorized to send for persons and papers, and to report to this House by bill or otherwise.

The Anti-slavery Resolutions of the Vermont legislature, were laid on the table under the gag. So much for State rights! At the latest accounts, a motion was pending to expel Dr. Duncan, of Ohio, for an article published by him in the Globe. During the debate, honorable gentlemen were quite free in calling each other liars, blackguards, cowards, and puppies. THE PEOPLE must cleanse the Augean stable. Mass. Abolitionist.

#### LETTER FROM THE CAPITOL.

AUGUSTA, February 23, 1839.

Since I last wrote you, events have occurred that have changed the appearance of our village from that of a quiet, peaceful retreat from the din and bustle of the crowded town or city, to the Headquarters of a Commander-in-Chief of the army of a populous State—and that army under orders to draft men for the field! Expresses are hurrying to and fro—the sound of martial music is heard in our streets—and "glorious war," as it is called by a poet, is putting its "pomp and circumstance" on.

This is an unexpected event truly. It was little thought, when two short months since, the Representatives of the people drew themselves to a head at this place, to transact the peaceful business of the State—and they peaceful men—that ere those two months should have expired, they would be called upon—and would do it, too,—to make appropriation of nearly a million dollars for carrying on and maintaining a war on the Border!

Who can tell what a day may bring forth! The sun rises in splendor, unclouded and refulgent—yet ere its setting, the tornado may flash across the earth, and leave desolate and scathed its fairest portions, upon which that sun shone and gave promise of perennial beauty! The youth goes out upon his pilgrimage through the world—and with his heart beating high with health and hope, he sees nothing within his most piercing ken, but success and happiness—old age with honor;—yet, ere the noon has come, he is fainting by the way, with the burning fever or freezing ague interwoven into the springs of life. He sees nothing now, but gloom—feels nothing but despair. The gay world, that had in the morning seemed so beautiful as to fill his eye and heart with rapture and with hope—now seems a blackened mass without form or comeliness. Truly, we cannot tell what a single day may bring forth!

But to return to our village. It were unnecessary for me to attempt a history of the causes of the present excited situation of the State. These you will yourselves give from the papers of the day. I will only give you incidents, which you may not readily find elsewhere.

On Sunday last, (17th) a detachment of volunteers marched from here for the disputed territory. There were about fifty of them, and they were mostly efficient, hardy soldiers. It was a strange sight and sound,—a body of soldiers under march for a scene perhaps of deadly struggle—the drum and file giving out its inspiring music, just as the "church-going bell" was ringing out for the peaceful public worship of God! Here was one group, hastening to church—and there another, watching perhaps the departure of a father or a husband. If any coincidence might be taken as ominous of a happy result, might not this—that, as this band of men went out from among us at the call of duty, the song of praise, the prayer of faith, were going up to heaven, from our peaceful sanctuaries? I brought forcibly to mental view, the battles of the Covenanters in Cromwell's times—who met their foes with the palm book in their hands—and made the assault shouting hymns and prayers! Indeed, it required but little aid of fancy to imagine the heroic form that led this voluntary band of men to be another John Burley, of Balfour—whose name and deeds have lived even until now!

But enough of this, you exclaim. Give us the legislative news of the week. Well—saying not much of the two days of the week, in which the Legislative sanction was given to the warlike movements on the frontier—two days, which will stand out always, in the history of our State as of vast moment—saying only that the interest felt and manifested by all assembled was most intense—that the State House was crowded beyond any precedent during the present session, by both men and women—that the questions were coolly and carefully debated—and the conclusion came at apparently with the utmost certainty of being right—that the steps were sanctioned by unexampled unanimity—let us pass to the commoner incidents, if indeed we can come down, after this agitation upon so vital a question to the welfare, and even the lives of many—to the ordinary topics of the day!

A Special Messenger has been sent to Washington with despatches relative to our border troubles.

Another also, to Massachusetts to inform them that their land as well as ours is jeopardized. The order has gone forth from the Adjutant General, for a draft of ten thousand men from the Militia of the State. Portland Zion's Advocate. We are pleased to see in the paper from which the above article is taken, the follow-



and Feb. 22, 1951,



## POETRY.

From the Christian Register.  
A POEM ADAPTED TO THE TIMES.  
Suggested by reading some recent publications.

Oh, Woman, but for this, and this alone,  
Wert thou created first and given to man,  
But to become the plaything of his idle hours,  
The merest toy he sports with? to be tossed  
And dandled, chirped to as the child at eve,  
And then amid the pageantry of earth,  
Nor scarce, and gauds and its tinsel show  
To be put off neglected and forgot!  
—The smallest gem in his ambition's crest—  
To nurse his babes and by the sick ones watch,  
With tireless faculties, and smile of love,  
Through the dull, creeping midnight hours,  
As thou wert chosen by disease and death  
To wait upon their footsteps, and to stand,  
In angel attitude a witness true,  
Of all the matchless misery they create?  
To 'serve,' 'submit,' and wait upon thy lord,  
This given to thee as all thy destiny?  
To brush the dust beneath his feet, or from  
His toilet stand, to patch his ward-robe rents,  
And send him sleek and trim into the world  
To buy thy bread, (thine only needful thing)  
Or it may be some useless good, to deck  
Thy weary form, at which thy heart would spurn,  
If its high nature it do not believe—  
And is this all thy lot, and all thou may'st  
Aspire to for thy honor and thy bliss?  
Was it for this that thou wert woman born,  
And of thy heart's necessities a wife!

For this were given to thee thy soul's depths  
Within, thy spirit paths, thy fountains pure  
And fathomless of kindness, love and trust  
For this were given to thee thy holy hopes,  
Garnered and hoarded from thy childhood up,  
Thy many-chambered mind, thy swells of thought,  
Thy sorrow-channels, thy perception keen,  
Thy quickening sensibilities that bleed  
—And must—when tenderness is laid aside,  
Or kindness e'er forgot?

Thy heart's effluvia, or, in cant  
More popular, and better understood,  
Woman's weakness e'er is woman's glory,  
Her soul's dependence on her bosom's lord,  
Her highest honor is; her loveliness,  
Nay more, her being's very poetry.  
Nor would I that she e'er should legislate  
For him, or, with attempt, though vain, instruct  
Him e'er in what is politic in church  
Or state; or in full combination form  
For public deeds of charity; to break  
E'en slavery's cursed bands, that foul blot  
On our free christian country's far-spread fame,  
As 'twere for her all evils to remove,  
In premeditation. Her theatre  
Is home, and of affection dwell therein,  
Her whole existence will be there, and, too,  
An influence benign, she will exert,  
Within that inner, which will resistless spread  
For through the land, till principles, her own,  
Of true benevolence are so instilled  
In childhood hearts, that hence man's common acts  
Will be but kindness, charity and love,  
And the forged bands of the dark slave fall off  
Spontaneous and uninvoked.

But, yet,  
Has she, has woman, of herself, and as her own,  
No social rights, no independent will,  
No privileges peculiar? May she not  
Be competent to judge her own true sphere,  
—Though some mistake her meek and silent path—  
And what may best become the mother—wife?  
Ye prudent, wise, dictators of her way,  
Ye beam lights, and ye who sit on high,  
In solemn council o'er her lot, here pause.  
Lorell Feb. 1839.

From the Maine Temperance Gazette.

## INTemperance.

Intemperance, vile monster! thy name we deplore,  
Long hast thou dwelt at the base drunkard's door;  
When will thy foul name be written in dust,  
And thy followers turn to the paths of the just?  
On each rolling year we may witness the fate,  
From the low cottage door to the halls of the great;  
Ev'n there thou art taking the young and the fair  
And urging them onward to gloom and despair.  
Thou spreadest destruction throughout the wide world,  
Monarchs by thee from their seats have been hurled;  
Thou sparest not ev'n the lovely or brave,  
But layest them low in the damps of the grave.  
The tears of the orphan have flow'd but in vain,  
The fond mother's hopes by thee have been slain;  
Thy victims fall fast at the touch of thy breath,  
And the hopes of the lovely are blasted in death.

E. C. B.

## CHILD'S DEPARTMENT.

For the Christian Reflector.  
LETTERS FROM BURMAH.—NO. 6.  
To the S. S. Scholars in the Baptist Church, East  
Brookfield.

RANGOON, JULY 24, 1838.  
My dear Young Friends:  
It is comforting to think that amidst all the  
darkness and ignorance in this great city, there  
is the light of life in a few dwellings.  
"All the promises do travel,  
With a glorious day of grace."  
That day of grace, we believe has begun in  
Ava. Our Savior said, "men do not light a  
candle and put it under a bushel, but on a candlestick:  
and it giveth light unto all that are in the house."  
This, you know, is figurative language,  
and means, that Christians must always  
be so holy, that people cannot help noticing that  
they are very different from others, as we cannot  
help noticing a candle in the night. There are  
a few such Christian Lights in Ava; and my  
purpose in this letter is to describe to you one  
family of them.

Ko Gwa is a man upwards of seventy years  
old. In his younger days he held an office in  
the palace near the King. In early life, also, he  
married one wife, and, contrary to Burman Custom,  
he has never had but one. She is now the  
companion of his age, as she was of his youth;  
and, better still, the sharer of his Christian  
hopes. She once told me that no word of dis-  
agreement had ever passed between them since  
their marriage, a period of more than forty years.  
This is the more singular, as most husbands and  
wives in this country, not only quarrel with  
their tongues, but very often come to blows.

They lived in Ummarapura while that was  
the capital, and were providentially preserved  
from the great fire there which destroyed nearly  
the whole city. Houses here are made of  
such light materials, that fire spreads as it would  
in a heap of straw. When the fire commenced,  
Ko Gwa was from home, but he hastened back  
with all speed to rescue his beloved wife and  
two little boys from the flames. When he  
reached the house they were gone and the

flames were seizing his house. It was an aw-  
ful night! Thousands were rushing to and fro  
through the flames, trying to escape out of the  
city. The screams of dying women and child-  
ren, who could not escape from the fire, were  
mingled with the thundering of the flames in  
fearful tumult. Ko Gwa supposed his wife and  
children among them—but search was impossi-  
ble, and he ran to save his own life; and fortu-  
nately escaped by jumping over the city wall.  
Towards morning when he had given up all  
hope concerning his wife and children, behold  
she came with one child in her arms, and the  
other hobbling by her side. She said that on  
the breaking out of the fire she caught up both  
children in her arms and ran as fast as she could  
—that she had been looking for him all night—  
Thus they were happily restored to each other  
through the mercy of that God of whom they  
were then both ignorant.

On the death of the old king he lost his office,  
but was supported by a small pension. About  
seven years ago, he saw a white foreigner (as he  
called him) giving away books near the gate of  
the city. He pressed his way through the crowd  
to the teacher, and obtained a tract called "The  
Awakener." It proved an awakener to him.  
He had long had doubts about the truth of the  
Buddhist Religion, but he knew of none better:  
he read this tract and believed. He inquired  
for, and found the teacher's house; told him his  
difficulties, and was led, as by the hand into the  
truth as it is in Christ. The old man obtained  
solid comfort. His mind, long agitated by  
fears of death, and doubts about the future state,  
now settled calmly in the firm belief of the  
blessed gospel.

When the time appointed for his baptism ar-  
rived, his family appeared with him at the wa-  
ter's side. When the ordinance had been ad-  
ministered to him, his wife modestly came for-  
ward, and begged that she also might share in  
the same privilege. As this was the first time  
she had professed her faith in Christ, the Teacher  
was surprised—but at her request they all  
sat down on the bank of the river to examine  
her. She said she had always listened to her  
husband when he read the books—that she be-  
lieved with all her heart what was contained in  
them—that she wished to live as the books di-  
rected—that she and her husband had all their  
life been united in all things, and now, she did  
not wish to be separated from him in baptism.  
She was received and baptized. In a short time  
their oldest son, Ko Gwa's sister, and her son  
followed in the same ordinance.

This family have not been without their trials,  
but in all of them their christian graces have  
shone forth to the praise of their dear Redeem-  
er. One peculiar trial of their faith I think  
worth recording here.

When Ko Gwa and his house had resolved to  
serve the Lord, they found themselves surround-  
ed by enemies to the truth, and to themselves  
for the truth's sake. One day, Ko Gwa and  
another christian whom we always call "the  
writer," came to the teacher in great alarm.  
They said that Ko Gwa's next door neighbor  
had resolved on raising a persecution,—that he  
had written down the names of all the christians,  
and was going the next day to present them to  
the officers of government—that they expected  
it would result in their imprisonment, if not in  
the loss of life. They all engaged in earnest  
prayer together, and the two christians went  
away comforted, saying, "we will trust in God,  
and He will deliver us." The next day, Ko  
Gwa's wife came to the Teacher and said, that  
during the night their neighbor, the persecutor,  
had been taken dreadfully ill, "that the hand  
of God was in it." The next day the sick man  
began to rave like a madman. His counte-  
nance grew fierce and horror struck, and he  
thought himself surrounded by demons, trying  
to torment him. His shrieks, and ravings, and  
gushing of teeth, were so dreadful, that all his  
neighbors but one, fled from his presence. At  
last his own family left him all alone—all left  
him to his sad fate, but one kind neighbor. He  
came and tried to comfort him—tried to soothe  
his distracted mind, and administer to the wants  
of his fast failing body, and prayed to the Eternal  
God for his poor soul. This he did for three  
days, when the man died a shocking death;  
despair, still depicted on his countenance. His  
friends then came around and hurried him away  
to the grave, for they were struck with terror at  
the strange manner of his death.

I hardly need say that the kind neighbor who  
watched him to the last was Ko Gwa, for whose  
ruin he had laid a deep plan. Thus they escap-  
ed from the snare of the fowler; the snare was  
broken, and they escaped. All the disciples ex-  
claimed, "It is God, it is God that has done it."  
Surely He will discern between the righteous  
and the wicked, between him that serveth God,  
and him that serveth Him not.

Yours Very Affectionately,  
CAROLINE J. SIMONS.

From the Sabbath School Treasury

## MEMOIR OF HELEN MATILDA CONVERSE.

Died in Worcester, Mass., Jan. 30, Helen  
Matilda, only daughter of Joseph and Bet-  
sey Converse, aged six years, eight months,  
and nine days.

This lovely youth was a few days since  
among the living. Life sparkled in her eye,  
health bloomed on her cheek, and she had  
as fair a prospect of long life, as any of the  
young readers to whom we give this account  
of her last moments.

She was a member of the Sabbath school.  
On the day when she expected to be again in  
her class, she was found sick with a fever,  
which was called the scarlatina. Her sick-  
ness, at first, was not thought dangerous;  
but it soon became such, and it was feared  
that Helen could not live. Her physician  
was very attentive, and did all he could to  
make her well. Her parents loved her very  
much, as she was an only daughter, and  
wanted her to grow up and learn more about  
God, and do good. But the Lord, who gave,  
was now about to take her away. Prayer  
was made for her, and she often prayed for  
herself. She did not pray to live, but to be

happy with the Savior in heaven, where the  
Holy Spirit was now directing her mind.

On the third day her illness had greatly  
increased. Being told by her mother that  
God could ease her pain, she said "Lord,  
suffer little children to come unto thee and  
forbid them not. Lord forgive my sins."—  
The next day her complaint was evidently  
worse, and had taken upon her suffering  
frame a firmer hold. In the evening she  
was heard praying, "Lord give me a new  
heart—Lord make me a Christian—make  
every body Christians."

For several days no change occurred, ex-  
cept in the fainter hope of recovery. She  
was told by her mother that she was so sick  
that she could not live. Being asked if she  
was willing to die, she replied, "Yes, willing  
to go and live with God." On Tuesday her  
sufferings were more severe. She spoke on-  
ly at intervals, when calling for drink, or  
groaning a prayer. On receiving a tea-  
spoonful of water, from her father, she open-  
ed her eyes, and, with a look upward, said—

"Lord, I am a little child,  
Teach me how to pray,  
Make me gentle, meek, and mild,  
And wash my sins away."

Then added, as the disease pressed heavy  
on her vitals, what she had often said before  
at the close of the day—

"Now I lay me down to sleep;  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take."

She was soon to sleep in death. The next  
morning was her last. Her distress had be-  
come agony. But it was nearly over. She  
seemed to know it. Being raised a little to  
take some medicine, she exclaimed, "It is  
done—it is done—it is done. Amen—  
Amen—Amen." After a little quiet from  
laudanum she added, "Take me up above  
—let me go quick—let me go now." Ex-  
hausted nature could endure no longer.—  
Her spirit departed without a struggle.

Helen, it is plain, knew something about  
God and heaven. And the Holy Spirit had,  
no doubt, set her affections on things above.  
She had learned such things at the Sabbath  
school and from her parents at home.—  
These verses were "words which her mother  
taught her," yet they were words well  
fitted to express the feelings of her soul, now  
about leaving its earthly tenement. Little  
children should learn to remember their  
Creator, to pray to him, and to learn about  
him in the Bible while they are young.—  
When they go to Sabbath school, they  
should hear and remember what their teach-  
ers say about a new heart. If they are pi-  
ous and grow up, they will be able to do  
good, and if they die early they will go  
and live with God.

## REVIVALS.

## REVIVAL IN BROOKLYN, N. Y.

We have already informed our readers that  
God was pouring out his spirit in a powerful  
manner upon the churches, in the city of Brook-  
lyn.

The following letter published in the Watch-  
man from Bro. H. Seaver, who was formerly  
Pastor in this State and extensively known,  
will be read with interest. The work to us  
seems extraordinary, and we are not without  
some fears that hereafter, much chaff will be  
found among the wheat. We were truly aston-  
ished at the assertion that one man should do  
"the most of the preaching" in a protracted  
meeting "for six weeks." Will Bro. Seaver  
please give our readers a statement of the man-  
ner of conducting those meetings, with the suc-  
cess which attended the different means used,  
at different stages of its progress? Such a  
communication we should be happy to receive?

SUFFIELD, CONN. Feb. 8, 1839.

DEAR BROTHER,—I have just returned from  
Brooklyn, N. Y., where I have spent four weeks  
with Bro. Halsey, pastor of the first Baptist  
Church in that city, where the Lord has been  
pouring out his Holy Spirit in a large measure  
upon the church and congregation.  
Some time last fall, the pastor, engaged the  
labors of Bro. Jacob Knapp of Hamilton, New  
York, to come and spend a few weeks with  
them and hold a protracted meeting. He ac-  
cordingly came, and they commenced a series  
of meetings in the early part of December, which  
have continued now for nine weeks without in-  
termission. I went there by request of the pas-  
tor, on the 8th of January. The meetings had  
been in progress four weeks. On the first  
Lord's day in January, seventy were received  
into the church; and on the first Lord's day in  
February, I saw ninety-two receive the right  
hand of fellowship; and the work appears to  
be going on with great power. I have seen  
more than a hundred come forward for baptism.  
Upon the invitation being given to the anxious,  
the work has embraced persons of all ranks in  
society, from some of the richest to those who  
were poor in the things of this world, and of all  
ages, from nine years old up to sixty.

The meetings have been conducted with  
great stillness and deep solemnity. Bro.  
Knapp did most of the preaching while he re-  
mained, which was during the first six weeks;  
and his preaching was evidently attended with  
a great blessing to many who heard him. The  
work has extended to most of the evangelical  
churches in the city, and it was thought when  
I left, that at least three hundred had experi-  
enced a hope in the pardoning mercy of God.

The work has also extended to New York.  
Several were last Lord's day baptized and ad-  
ded to the Baptist Church in Mulberry street,  
who were subjects of the work at Brooklyn.

During the four Lord's days which I spent at  
Brooklyn, I saw on the first, fourteen baptized,  
on the second, twenty-eight, on the third sev-  
enteen, and on the fourth (which was the Lord's  
day) twenty five, the remainder of the ninety-  
two were received by letter.

Since I commenced my labors with the  
church in Suffield, I have been permitted, to  
visit the Baptists waters twice, and we are in  
hopes of seeing the good work extending  
through all this region; for this we pray, and  
for this we would desire, to labor.

Pastor of 21 Bap. Ch. Suffield, Ct.  
P. S. Bro. Benedict, pastor of the Baptist  
Church in Stanton street, New York, baptized  
fifty-four on last Sunday morning, and the work  
is still progressing among this people. I was  
also informed before I left Brooklyn, that Bro.  
Daniel Burbank who is preaching to one of  
the Baptist Churches in New York, baptized  
eight last Lord's day.

CONSCIENCE.—A young man in New  
York, stole \$700 from the pocket book of a  
gentleman; but was so distressed at the deed,  
that he restored the money voluntarily.—  
What a blessing to have a conscience; and  
what a tormentor conscience will be to the

## MISCELLANY.

## SHOCKING.

From Elder Lyman Perry, Moira, N. Y.  
Jan'y 17.

BR. BADGER:—After an absence of more  
than seven months, I was permitted, by the  
kind providence of God, on the 10th inst.  
again to greet in love, my dear relatives,  
brethren, and friends in Moira, which af-  
forded me much pleasure and satisfaction.  
But on the same day, and in the same town,  
a most shocking and afflictive circumstance  
occurred, which filled our minds with the  
mingled emotions of horror and gloom, of  
pity and indignation. Brother Oliver  
Pierce was killed, or nearly so, by his own  
and only son, William, aged nearly seven-  
teen years. The facts in relation to the  
case, appear, from evidence, to be as fol-  
lows: Br. Pierce and his son, with two or  
three others, were chopping in the woods.  
Provoked by the disobedience and impu-  
dence of his son, Mr. Pierce attempted to  
correct him with a brush or stick, which  
he applied to his limbs once or twice, where-  
upon his son, having an axe in his hands,  
raised it in a posture to strike, when his fa-  
ther retreated six or eight feet, got entan-  
gled in the bush, in which position his son  
came up and struck a heavy blow into his  
breast, which cut through his lights, and  
made quite an incision into his heart case.  
The unfortunate father survived the infliction  
of the wound about thirty six hours,  
when he expired, deranged, and in terrible  
agony. I was with him about 15 hours be-  
fore he died, and never did I witness such a  
scene before. A man who before this sang-  
uinary affray, was in perfect health and  
strength, now, by the violent hands of a  
murderous and hard hearted son, lies pro-  
strate, languishing, bleeding, weltering in  
his gore, and groaning at every breath—his  
mangled lungs blowing like bellows, through  
the frightful aperture made in his bosom—  
his piercing, heart-rending cries for relief,  
for the mercy of God upon himself—upon  
his wretched and ruined son, and upon his  
unfortunate, deeply afflicted, and depend-  
ant family; his pleas for water—his strug-  
gles in derangement to tear open his wound;  
and at last, his mortal, dying agony, to-  
gether with the moans of his dear wife and chil-  
dren, all contributed to form a spectacle,  
the like of which, may God grant, may never  
again be seen. His funeral was attended  
on the 13th inst. and a discourse delivered  
on the occasion by the writer, from 1.  
Cor. xv. 22.

The criminal has been examined, and  
committed to jail to await his trial. This  
terrible affair, can in justice, it is supposed,  
be attributed chiefly to bad management  
with the criminal, in the parental instruc-  
tion and government administered to him  
from childhood. There is nothing worse,  
as this circumstance abundantly corroborates,  
in governing and training children, espe-  
cially such as are inclined to be refractory  
and disobedient, than a want of co-oper-  
ation on the part of the parents. For one  
of the parents to undertake to correct a  
child and the other oppose, unless the cor-  
rection intended be very improper, such a  
practice is the very worst policy imagin-  
able. Nothing could have a worse effect up-  
on the child—nothing prostrate the parental  
authority so soon, and nothing conduce so  
much to anarchy, disorder, and ruin in  
families.

MURDEROUS AFFRAY.—On Wednesday  
morning last week the Coroner was called  
to hold an ante-mortem inquest at the house  
of Lawrence Gaffney, corner of Broom and  
Willet streets, upon the case of Perer Fitz  
Patric, then lying at the house before men-  
tioned in a very dangerous situation. He  
was found too much injured to give any  
clue to the name or description of his mur-  
derers, and died between five and six o'clock  
of his wounds. From the testimony given  
by others before the Coroner, the following  
facts were gathered.

It appears that Mr. Gaffney had taken the  
house but a few days before—or rather the  
lower part of it, as a porter house; and that  
on Tuesday night he invited some of his  
friends to a "house warming." A fiddle  
was called in to enliven the scene, and all  
proceeded without disturbance, or any in-  
dication of it, until about two o'clock on Wed-  
nesday morning, when one of the friends of  
the host became boisterous from undue par-  
ticipation in the festivities of the evening.  
The company were principally assembled in  
a back room, the bar being in front.—  
About the same time four young men came  
to the house, one of whom passed to the in-  
ner room, and found no difficulty, under  
the circumstances, in getting an altercation  
there, and a scuffle ensued between him and  
one of the party. Mr. Gaffney interfered,  
and put the stranger out of the house, his  
companions following.

Soon after this, the front door was forced  
open, and Fitz Patric, who was near it, re-  
ceived a wound with a knife or dirk, from  
which, as already stated, he has since died.—  
The wound penetrated the femoral vein,  
and he fell instantly. Two others of the  
party, Edward Denman and Peter Delancy  
came up to find out the cause of the affray,  
and were each stabbed by the same person,  
Delancy in the abdomen near the navel,  
and Denman over the right temple. They  
were still alive on Wednesday evening, but  
their lives were despaired of.

Mr. Wright, the watchman on the beat  
near Gaffney's house, testified that he saw  
four young men come to the door of the  
house, where they waited ten or fifteen min-  
utes—that he advised them to go away, and  
they did so; that a few minutes afterwards,  
having himself left the spot, he heard a noise  
at Gaffney's house, and returned; that he  
saw a young man, one of the four, stab a man  
with a knife or dirk, and that the wounded  
man fell upon him (witness) and nearly  
knocked him to the gutter. Before he could  
recover himself to give the alarm the rioters  
had escaped.

Next day, Alfred Pierce, 18 Cannon  
street, William Timpson, East Broadway,  
and John Pelsor, 508 Grand street, were  
held to bail by the coroner, in \$300, to ap-  
pear and testify in this case before the Ses-  
sions. In their evidence before the Coroner  
they stated that they and two others, Is-  
rael White and John Scott were at Frost's

Oyster House in Grand street, and started  
to go down to Gaffney's, having been in-  
formed that there was a "muss" there. The  
rest is before the reader in the other evi-  
dence. Suspicion centres upon White, as  
none of the evidence implicates but one—  
the rest not aiding or abetting him at all.—  
We did not understand that White or Scott  
had been arrested, but a young man named  
William Bloom was yesterday afternoon ar-  
rested, charged with participation in the  
outrage, and remanded for further examina-  
tion. In the case of Fitzpatrick the verdict  
was that he was wounded by some person or  
persons unknown. There appeared in the  
testimony some discrepancy in the statement  
of the numbers engaged—some saying four,  
and others six. Probably there were still  
more—but all the facts of the case have not  
been reached, and will not be until the trial  
of the accused takes place.—N. Y. Sun.

## JAMAICA.

The New York Commercial Advertiser,  
of Feb. 8, contains the following as the lat-  
est and most authentic intelligence from  
the island of Jamaica.

"FROM THE WEST INDIES.—By the ship  
Emily we have files of the Jamaica Des-  
patch and the Royal Gazette to the 21st  
of January inclusive. Both these papers give  
melancholy accounts of the state of matters  
in the island; whether they exaggerate or  
no, it is not for us to say. The principal  
complaint seems to be, however, not of actual  
misconduct on the part of the laborers,  
but that they will not work except at such  
rates as would be ruinous to the planters.—  
They demand five shillings a day, while the  
planters offer from one and eight pence to  
three and four pence—the day being 14  
hours, and on some estates 16."

We have no expectation that any thing  
we can say will prevent the "servile" com-  
mercial and religious papers from retailing  
the grumblings of the Jamaica Despatch as  
a true picture of the state of things in that  
island. The accumulated evidence we have  
formerly exhibited, proves that the Despatch  
is devoted to the interests of the attorneys,  
managers, and overseers, whose object is to  
make things as bad as possible, for the two-  
fold purpose, of furnishing a pretext for op-  
pressive laws and a savage execution of them,  
and of reducing the price of real estate  
and compelling the non-resident proprietors  
to sell out at a great sacrifice, that these  
very disinterested and upright gentlemen  
may become the proprietors themselves.

None of our papers think of copy-  
ing from the Morning Journal, the only daily  
paper, and beyond all question the most able  
and impartial. The editors of the Journal,  
Messrs. Jordan and Osborn, were formerly  
conductors of the Jamaica Watchman, and  
are gentlemen of well known integrity, prop-  
erty and influence, whose whole interests  
are bound up with the permanent and gen-  
eral welfare of the island. Being themselves  
of the colored class, they formerly distin-  
guished themselves by the boldness and suc-  
cess with which they contended for the re-  
moval of the political disabilities of the free  
people of color, for the emancipation of the  
slaves, and for the protection of the mission-  
aries in the free exercise of their religious  
offices. Having struggled nine years, and  
obtained these great ends, the Watchman  
was dropped, and its enterprising conduc-  
tors set up the Daily Journal, devoted to  
business, commerce and the general inter-  
ests of the whole community. And in this  
view, they have been urging upon the freed  
laborers to take up with moderate wa-  
ges, and leave it to time to do them fuller  
justice. And for this they have been charg-  
ed, by the more zealous of the abolitionists,  
with having joined the planters against the  
laborers. In their paper of Jan. 2, they have  
taken up self-defence, and thus argued the  
matter:

"Having worked out our principles, and  
lived to obtain all that we desired, we now  
wish to see that unanimity and good feeling  
prevailing, which is so necessary for the  
well-being of all. And how is this to be ef-  
fected? Certainly not by means similar to  
those hitherto used. The old deep seated  
and desperate disorders required drastic  
medicines to remove them. They have been  
removed. Shall we continue to ad-  
minister the same medicines, or resort to  
tonics and emollients? We would heal the  
wound that years of dissension have produc-  
ed, soften down the spirit of opposition, and  
produce, if possible, a feeling of mutual  
good will between the various classes of our  
community. If this be changing sides, then  
we plead guilty to the charge—if it be aban-  
doning our principles, then we have aban-  
doned them, and will continue to do so.—  
The objects we had in view in 1839 have  
now been effected—the object we have in view  
now we hope also in time to effect. Let  
bygones be by gones." We wish to see kin-  
dly feelings pervading all classes! But we  
have joined the planters! This is most as-  
tonishing. And why? Because we cannot  
agree with those who recommend the ne-  
groes to stand out for high or unreasonable  
wages. And how can we, if we wish to see  
kindly feelings pervading all classes, recom-  
mend that which is unreasonable, or calcu-  
lated to produce dissensions and disputes be-  
tween the employers and employed? We  
have recommended the negroes to be moder-  
ate in their demands, and the masters to be  
as liberal in their offers as they possibly can  
be. This, forsooth, is what some of our  
friends call joining the planters. Oh, but  
say they, you know that these desire to re-  
store slavery under the garb of freedom.—  
Restore slavery in Jamaica in 1839!! What  
folly. We know not which of the two is  
most deserving of pity, the man that would  
hope to do this, or the one that could be-  
lieve any human being so egregiously igno-  
rant, or wilfully stupid as to make the at-  
tempt. Restore slavery! The idea is so  
monstrously absurd, so utterly ridiculous,  
that we will not further notice it. Which  
of the two parties lies most at the mercy  
of the other, the master or the negro? We un-  
hesitatingly declare the former, and of the  
truth of this avowment, any man may con-  
vince himself, who is not wilfully blinded, or  
so thoroughly prejudiced as to be incap-  
able of forming a correct conclusion on the  
subject. But a trace. We have deemed it  
necessary to lay these remarks before the

world, and to intimate to all whom it may  
concern, that it is the only notice we shall  
take of the openly expressed, or secretly  
whispered remarks, about our having chang-  
ed our principles. Henceforth our object is  
to do as much good as we can, and in our  
own way. In troublous times we acted un-  
der the dictates of our minds, relying only  
on Him, whom we have ever found a pre-  
sent help in every time of need. In these  
comparatively quiet and peaceable ones, we  
presume we may safely pursue the same  
course, placing reliance on the same pow-  
er.

The proofs are abundant that the state of  
things in Jamaica is as good as could be  
reasonably expected, and that, as a general  
truth, the laborers work well where they are  
well paid, and as a body behave far better  
than their former masters. The Falmouth  
(Jan.) Post, of Dec. 26, says:

"We unhesitatingly declare, that on those  
properties on which the peasantry have been  
kindly treated, and honestly remunerated  
for their labor, the duties required of them  
have as honestly been performed. If on  
some estates, the working of the free system  
has not been profitable and satisfactory, the  
fault must be attributed to those grasping  
and avaricious proprietors, who require an  
extensive cultivation of their plantations,  
while they offer to the negro an inadequate  
compensation for his services, and endeavor  
to rob him, at the same time, of the produce  
of his grounds."

The same paper, of Sept. 19, has a long  
letter of the Rev. T. F. Abbott, Baptist mis-  
sionary at Windward Hill, St. Ann's, to Jar-  
vis Harker, Esq., in which he says:

"You also accuse me of advising your  
people not to pay rent for their houses and  
grounds. This is not true, nor is it true  
that the people generally are unwilling to  
pay what is fair and equitable; but the  
charge made by you of 6s 8d per week for  
each and every member of a family liv-  
ing in a hut is not fair. Your tenants may  
pay it if they please, but it is most cer-  
tain that I will not advise them to do so.

"P. S. Since writing the above, I have  
witnessed an attempt made by you to recov-  
er, by warrant, from one of your people, 10s  
for the rent of his house and grounds since  
the 1st of August, and I can only say that  
I trust your people will, as speedily as pos-  
sible, look out for a more just and kind mas-  
ter."

And the editor, after stating a number of  
similar facts, says:

"We leave a discerning public to judge  
whether, if such demands be persisted in, it  
will not be prudent and necessary for the  
laborers to demand a still higher remunera-  
tion for their labor than they have hitherto done.  
We have always set ourselves against exor-  
bitant wages; we have reproved the people,  
and that in no measured terms, when we ob-  
served a disposition among them to set the  
laws at defiance, but we cannot, will not see  
them cheated, and oppressed; our voice  
shall always be raised in their favor, our  
pen wielded in their service, and our hearts  
devoted to their interests and happiness, so  
long as they behave themselves with that  
obedience to the authorities which is their  
duty to do as subjects of Great Britain."

We have, by the kindness of Mr. Clarke,  
a most interesting letter, containing the sepa-  
rate testimonies of seven of the Baptist  
ministers in the island, respecting the work-  
ing of emancipation. We shall publish it  
in full in our next. Mr. Burchell says;  
"On every estate where there is a good man-  
ager, every thing is prospering." Mr. Den-  
dy says: "My new township is progressing.  
I bought 67 acres of land at £5 per acre, of  
which I reserve for missionary purposes 13  
acres, and the rest is divided into lots of  
about two acres, which meet with a ready  
sale," to the freed men of course.

Mr. Clarke says "the congregations on  
this side are wonderfully increased; people  
appear to be more anxious about their souls.<